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THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION.

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11 OCT 1924

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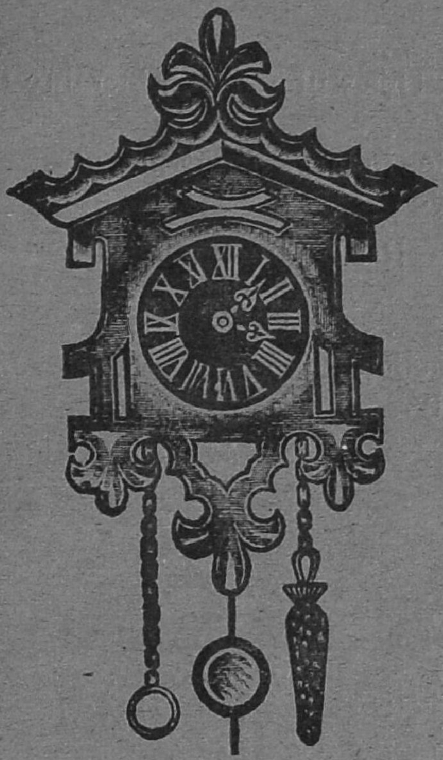

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THE JAINA GAZETTE

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"O well for him whose will is strong,
He suffers but he will not suffer long,
He suffers, but he cannot suffer wrong."

—*Tennyson.*

THE SAMEDH SIKHAR CASE.

THE title suit No. 256 of 1920 instituted on 4-10-1920 by Sir Seth Hukumchand and 7 others against Nagar Seth Kastur Bhai and 3 others came on for final disposal on 26th May 1924 in the Subordinate Court of Ranchi before Mr. Phanindra Lal Sen the Sub-judge. In the course of the lengthy judgment which covers nearly 150 foolscap pages of closely typed matter, the learned judge discusses various questions of momentous importance to the Jains. And the whole judgment bears the stamp of profound scholarship as well as judicial wisdom. We would fain publish the full text of it had it not been for want of enough space in our journal. Hence we publish a brief summary of the judgment below :—

"The Digambari and the Swetambari sects of Jains respectively comprise numerous persons residing all over India and therefore the plaintiffs, representing the Digambari Jain community in India, sue the defendants, who from time to time claimed to represent their sect *viz.*, the Swetambari Jain community in India, either jointly or severally in proceedings before Courts and the Government, under the provisions of Rule 8, Order 1 of the Code of Civil Procedure 1908 and pray

(*a*) For permission, under Rule 8, Order 1 of the Code aforesaid, to sue on behalf of the Digambari Jain community in India the defendants as representing the rival sect;

(*b*) For a declaration that the defendants or any member of the Swetambari sect of Jains never had nor have any right (I) to construct houses on the top and slopes of the Hill for residential purposes or purposes other than those for worship, (II) to station men on any part of the said Hill day and night whether as sentries or otherwise, (III) to construct a gate or any other structure on the pilgrim road as stated before, so as to interfere in any way with the free access of the Digambari pilgrims, their pujaries, and guards or any member and temples on any part of the Hill for purposes of worship and (IV) to remove from the tonks of the said 20 Tirthankaras existing charans and to place therein charans of any other kind;

(*c*) For a declaration that the Digambari Jains have an equal right with the Swetambari Jains to the use of any road on the said Hill leading to the said tonks and temples;

(*d*) For a permanent injunction restraining the defendants, their servants and agents, (I) from building houses on the top and slopes of the Hill for residential purposes or for purposes other than for worship, (II) from stationing sentries and other men on the top and slopes of the Hill, (III) from erecting any gate or other structure on the pilgrims, route so as to obstruct or prevent the Digambari pilgrims, their pujaries and guards or any other member of the Digambari sect from having free access to the tonks, temples and charans, (IV) from removing any existing charans from the tonks other than those mentioned below; (V) from placing or setting up charans of a different kind in the tonks of Sree Subudhinath and Sree Chandraprabhu or any other of the said tonks of the 20 Tirthankars and (VI) from interfering with the Digambari Jains in the worship of the charans and images in the tonks and temples on the said Hill in their own prescribed way at any hour of the day;

(*e*) For an order that the defendants, their agents or servants do forthwith remove the said new charans placed in the tonks of Padamprabhu, Sree Abhinandan Nath and Dharam Nath and

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do place therein as well as in the tonks of the Tirthankars Sree Subudhinath and Sree Chandraprabhu exact copies of the charans that were there or charans of the same type ;

(*f*) For an order that the defendants, their agents or servants be perpetually restrained from doing any act whereby the Digambari Jains may be hindered from or obstructed in the free use of the pilgrim road leading from the foot to the summit of the said Hill ;

(*g*) For an order that the defendants, their agents or servants do forthwith demolish any structures already erected or in course of erection and remove the said building materials and the obstruction on the said pilgrim road ; and that in case the defendants do not demolish the said structures or remove the said alleged charans or renovate the same by exact copies of the old ones or remove the building materials and any obstruction on the said pilgrim road within such time as may be fixed by the Court, the plaintiffs may be permitted to do the aforesaid acts without any interference by the defendants or any other member of the Swetambari sect ;

(*h*) For the costs of the suit, and

(*i*) For such other reliefs as in the circumstances of the case, the plaintiffs may be held entitled to and as the circumstances of the case may require.

"This suit coming on this day for final disposal before Babu Phanindra Lal Sen, Subordinate Judge of Ranchi in the presence of Lala Champat Rai Jain, Bar-at-law, Babu Ajit Prasad Jain, Vakil, Babu Rajani Kanta Rai, Babu Jotindra Mohan Ghose, pleaders and Babu Prafulla Kumar Banerje, Vakil for the plaintiffs and of Babu Sarat Chandra Basu, Babu Radhika Ranjan Basu, Vakils and Babu Gati Krishna Ray pleader for defendan No. 1 and of Dwarka Nath Mitter, Vakil, Babu Basant Coomar Chatterjee and Babu Lalit Kumar Rai pleaders for defendants 2-4 it is ordered that the suit be decreed in part, it be declared that the defendants or any member of Swetambari Sect of Jains never had nor have any right, (I) to construct houses on the top and slopes of the disputed Hill, Samedh Sikhar, for residential purposes or for purposes other than for worship, (II) to station men on any

part of the said hill day and night whether as Sentries or otherwise, (III) to construct gates or any other structures on the pilgrim road leading to the Hill so as to interfere, in any way with the free access of the Digambari pilgrims, their pujaries and guards or any member of the Digambari Sect to the 21 tonks, namely—Ajit Nath, Sambhu Nath, Abhinandan, Sumat Nath, Padamprabhu, Suparesnath, Chandra Prabhu, Subudhinath, Sital Nath, Sriams Nath, Bimal Nath, Anant Nath, Dharam Nath, Santi Nath, Kunt Nath, Arhe Nath, Mallinath, Munisovrit, Nami Nath, Paras Nath and Gowatamswami and the charans therein or to any part of the said Hill for purpose of worship, excepting the Jalmandir, other tonks and structures as not included above and (IV) to remove from the said tonks existing charans and to place therein charans of any other type and it be further declared that the Digambari Jains, equally with the Swetambari Jains, have the right to use any of the roads on the Hill leading to the said tonks; a permanent injunction be issued restraining the defendants, their servants and agents (I) from building houses on the top and slopes of the Hill for residential purposes or for purposes other than for worship, (II) from stationing Sentries and other men on the top and slopes of the Hill day and night, (III) from erecting any gates or other structures on the pilgrim road leading to the Hill so as to interfere, in any way, with the free access of the Digambari pilgrims, their pujaris and guards and other members of the Digambari sect to the said 21 tonks and charans therein or to any part of the Hill for purposes of worship as declared above, (IV) from removing from the said tonks any existing charanas, (V) from placing or setting up charans of a different type in the tonks of Sree Subudhi Nath and Sree Chandra Prabhu or any other of the said tonks and (VI) from interfering with the Digambari Jains in worshipping the charans in the said tonks on the Hill in their own prescribed way at any hour of the day, and it is directed that the defendants do remove from the tonks of Padam Prabhu, Sree Abhinandanjee Nath, and Dharam Nath the new charans placed by them therein and do put in those three tonks as well as the tonks of Sree Subudhi Nath and Sree Chandra Prabhu foot prints as had originally been there

and that they do further demolish any structures already erected or in course of erection on the Hill since 1919 and remove the building materials and obstruction from the pilgrim road; in case they fail to comply with the above directions within six months the plaintiffs shall be entitled to do the aforesaid acts without any interference by the defendants or any member of the Swetambari Sect; the plaintiff's claim in respect of Jalamandir, the dharmasalas and the tonks other than the said 21 tonks on the Hill as not included above be dismissed; they do get the sum of Rs. 2,519-12 as. (Rupees two thousand five hundred and nineteen and annas twelve only) on account of the costs of this suit, with interest thereon the rate of six per cent per annum from this date to date of realization from the defendants who do bear their own costs.

Given under my hand and the seal of this Court, this 26th day of May 1924."

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

*Translated by **Harisatya Bhattacharya**, M.A., B.L.,*

(Continued from page 165 of Vol. XX No. 7.)

Sutra, 47.

The *Unproved*, the *Opposed* and the *Doubtful* are the three forms of the Middle-Term-Fallacy.

Commentary.

The Middle Term or the Mark (*Hetu*) is that which is invariably connected with the Proven. Where this invariable connection is not correctly determined, we get fallacious Marks.

Sutra, 48.

The Mark whose Invariability is not determined through the Sources of Knowledge, is *Unproved*.

Commentary.

The Mark which is connected with what is Opposed to the Proven is a fallacious Mark, called the Opposed (*Viruddha*); the Mark whose invariable connection with the Proven is Uncertain is a fallacious Mark, called the Doubtful (*Anāikāntika*); what

remains is a fallacious Mark whose nature *i.e.*, invariable connection with the Proven is Undetermined and this is called the Unproved (*Asiddha*). It is to be noted that the nature of the Mark remains unknown to one who labours under ignorance, dubitation or illusion.

Sutra, 49.

It is of two kinds: *Unproved-to-both-sides* and *Unproved-to one-side.*

Commentary.

The Invariable connection of the Mark with the Proven may be proved to the satisfaction of neither party (*Ubhayasiddha*). Or, it may be apparent to the Disputant (*Vadi*) but not to the Opponent (*Prativadi*). Or, lastly, it may be apparent to the Opponent but not to the Disputant. In the last two cases, we get Marks, technically called Unproved-to-one-side (*Anyatarasiddha*).

Sutra, 50.

'Sound is subject to modifications; because it is visible'; here the Mark is Unproved-to-both-sides.

Commentary.

It goes without saying that neither the Disputant nor the Opponent admits the visibility of Sound. Sound, all must admit, is audible.

Stura, 51.

'Trees are unconscious; because their death is not characterised by a suppression of the power of cognition, of sense-faculty and of vitality'; here the Mark is Unproved-to-one-side.

Commentary.

The thinkers of the Tathagata (Buddhist) school hold that trees are unconscious. The Hetu or the reason is that when trees die, one cannot say that they lose the power of cognition, sense-faculties and vital activities,—as is the case with animals. Now this Hetu may be admitted by the Buddhists but the Jainas cannot admit its validity. According to their Scripture, trees have life, sense-faculties and power of perception. Hence the Hetu in the above illustration is Unproved-to-one-side *i.e.*, to the Opponent.

An instance of a Mark which is Uunproved-to-the Disputant would be : 'Happiness etc., are unconscious ; because they have their origin.' This is the argument of the Sankhya school. But the Hetu here is not maintainable on Sankhya principles, according to which there is unfolding and evolution only and no *origin*.

Here the logicians of the other schools go on classifying the *Asiddha* or the Fallacy of the Unproved Mark in the following way. 1. *Svarūpāsiddha i.e.*, That which is itself unproved *e.g.*, Sound is non-eternal because it is *visible*. 2. *Vyadhikaranāsiddha i.e.*, That which is unproved because of its existence in something other than the Abode *e.g.*, Sound is non-eternal because *cloth* is a *product*. 3. *Viseshyāsiddha i.e.*, That whose Essence or Substance is unproved *e.g.*, Sound is non-eternal because owing to its *having a class-essence*, it is visible. 4. *Viseshanāsiddha i.e.* That whose Qualification is unproved *e.g.*, Sound is non-eternal because owing to its *being visible*, it *has a class-essence*. 5. *Pakshaikadesāsiddha* or otherwise called *Bhāgāsiddha i.e.*, That whose existence in the Abode is *partially* unproved *e.g.*, Sound is non-eternal because it is *subject to modification*. Now, God is said to be the originator of all Sounds; how, then, can it be said that in the above argument the existence-of-the Mark-in-the-Abode is partially unproved? The answer is that the fact of being subject to modification means that Sound has different intensities in accordance with the difference in the activities of its originator. Now, God is eternal ; He cannot be said to have different degrees of activity at different times. Accordingly, if it be held that God is the originator of all Sounds, the fact of Sound being subject to modification becomes partially unproved, so far as its Abode, *i.e.*, originator is concerned. Besides, the argument will appear as unsound to those who do not believe in the existence of God. 6. *Asrayāsiddha, i.e.*, That whose Abode is unproved, *e.g.* The Pradhana is because *it is the ultimate evolaing cause of the universe*. 7. *Asrayaikadīsāsiddha, i.e.*, That, a part of whose Abode is unproved, *e.g.* The Pradhana, The Purusha and the Isvara are eternal because they are *not products*. Here it is to be seen that the Jainas admit the existence of the Purusha bu

not that of the Pradhana and the Isvara and hence the Abode is not proved in its entirety. 8. *Sandigdhāśrayāsiddha*, *i.e.*, That whose Abode is unproved in as much as it is doubted, *e.g.* (Suppose, a Gobaya is seen and it is suspected to be a Cow; and the argument is offered,)—That cow is wild, because it is *afraid of men*. 9. *Sandigdhāśraikadiśāsiddha*, *i.e.*, That, a part of whose Abode is unproved in as much as it is doubted, *e.g.* (Suppose, a Gobaya and a Cow are seen and both of them are suspected to be Cows; and the argument is offered—) These two cows are wild because they are *afraid of men*. 10. *Asrayasandigdhavrittyasiddha*, *i.e.* That whose existence in the Abode is not definitely determined, *e.g.* That place contains peacocks because twitterings like those of a peacock are heard. 11. *Aśrayaikadeśasandigdhavrittyasiddha*, *i.e.*, That whose existence in a part of the Abode is not definitely determined, *e.g.* This Sahakara and this Karnikara trees have peacocks because twitterings like those of a peacock are heard. 12. *Vyarthaviśeshanāsiddha*, *i.e.*, That whose Qualification is useless, *e.g.* Sound is non-eternal because owing to its having a class-essence it is a product. 13. *Vyarthaviśeshyāsiddha*, *i.e.*, That whose Essence is useless, *e.g.* Sound is non-eternal because owing to its being a product, it has a class-essence. 14. *Sandigdhāsiddha*, *i.e.*, That which is unproved in as much as it is doubted, *e.g.* (it is not clear whether what is seen is Smoke or Vapour and suppose, the argument is offered) That place is firy because it has Smoke. 15. *Sandigdhaviśeshyāsiddha*, *i.e.*, That which is unproved in as much as its Essence is doubted, *e.g.* Kapila is still subject to attachment, etc., because owing to his being a man, he has not got right knowledge as yet. 16. *Sandigdhaviśeshanāsiddha*, *i.e.*, That which is unproved in as much as its Qualification is doubted, *e.g.* Kapila is still subject to attachment, etc., because owing to his being ignorant, he is a man. 17. *Ekadīśāsiddha*, *i.e.*, That which is partially unproved, *e.g.* A thing has Prior Non-existence (*Prāgabhāva*) because it has annihilation and origin. 18. *Viśeshanaikadīśāsiddha*, *i.e.*, That, a part of whose Qualification is unproved, *e.g.* Darkness is a negation because owing to its being other than Substance (*Dravya*), Attribute (*Guna*) and Activity (*Karma*) it is a product. It is to be remembered that the Jainas do

look upon Darkness as a Substance. 19. *Viśeshyaikadīśāsiddha*, *i.e.*, That, a part of whose Essence is unproved, *e.g.* Darkness is a negation because owing to its being a product it is other than Substance, Attribute and Activity. 20. *Sandigdhaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of it is doubted, *e.g.* That man is not omniscient because he is subject to attachment and because he is a speaker. 21. *Sandigdhaviśeshanaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of its Qualification is doubted, *e.g.* That man is not omniscient because owing to his being subject to attachment and to his being a speaker, he is a man. 22. *Sandigdhaviśeshyaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of whose Essence is doubted, *e.g.* That man is not omniscient because owing to his being a man, he is subject to attachment and is a speaker. 23. *Vyarthaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of it is useless, *e.g.* That part of the mountain is firy because it has *visible* Smoke. 24. *Vyarthaviśeshanaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of its Qualification is useless, *e.g.* Sound is an attribute because owing to its having a class-essence, *viz.*, knowability, it is cognisable by one of the outer senses. Here it is to be noted that the mention of 'Knowability' is useless. 25. *Vyarthaviśeshyaikadīśāsiddha*, *i.e.*, That which is unproved in as much as a part of its Essence is useless, *e.g.* Sound is an Attribute because owing to its being cognisable by one of the outer senses it has a class-essence, *viz.*, Knowability.

In this way, the objectors go on mentioning and illustrating various other modes of the Unproved and ask the Jainas; Why are not these modes recognised by you?

To this, the Jaina answer is that all these fallacies are either Unproved-to-one-side and Unproved-to-both-sides,—the two modes of the Unproved, recognised by the Jainas. Then again, the Fallacy *Vyadhikaraṇāsiddhā*, described in (2) above, is not, always a Middle Term Fallacy. A son, for example, is inferred to be a Brahmana from the fact that his father is a Brahmana. Similarly, the Moon (reflected) in the pond proves the existence of the Moon in the sky. In these instances, the *Hetu* or the Mark cannot be said to abide in the *Adhikarana* (*Paksha*) *i.e.*, the Minor Term but it abides in

the *Vyadhikarana i.e.*, something other than the Minor Term; yet the arguments are valid. Similarly, the *Asrayasiddha* is not a fallacy always. The *Hetu* or the Mark need not be fallacious if the Asraya or the 'abode' is not proved. The Asrava may not be strictly proved; but all the same, it may be taken for granted and the syllogistic argument would still be sound. The advocates of the Asrayasiddha fallacy themselves often take the Asraya for granted. Take for example, the argument, 'The Omniscient is; for otherwise, knowledge of all things is not possible.' The objectors would say that this argument is not sound because the Mark here is tainted with the Asrayasiddha fallacy in as much as the Asraya—the Omniscient—is not proved. The Jainas, however, meet these objectors with the question: 'How do you disprove the Omniscient?' In other words, to disprove the Omniscient, you must have recourse to an argument in which the Omniscient is, for the time being, taken for granted. It is in this way that the Asrayasiddha is not always a fallacy; the Asraya may not be proved but it may be taken for granted and the argument would still be quite valid. The *Asraikadisasiddha*-fallacy again may be said to be a mode of the *Svarupusiddha*-fallacy. The fallacies,—*Sandigdhāśrayāsiddha Sandigdhāśrayaīkadeśāsiddhu* and *Asrayasandigdhuvrittyasiddha* also are not Hetu-fallacies. Strictly speaking, they are Minor Term Fallacies. The fallacies—*Vyurthaviśīshana* and *Vyarthaviseshya* are not modes of the *Asiddha*-fallacy; they are due to useless talking on the part of an unintelligent arguer. And the case is similar with such fallacies as the *Vyarthaikadīśāsiddha* etc. It is clear accordingly that the fallacies of the truly *Asiddha* (*Unproved*) type are included in the fallacies, *Unproved-to-one-side* (*Anyatarāsiddha*) and *Unproved-to-both-sides* (*Ubhayāsiddha*),—the two modes, recognised by the Jainas.

Some, however, say that there cannot be any fallacy of the unproved-to-one-side form. For, if the Hetu be not supported by the Pramanas, then it is Unproved-to-both-sides. The Hetu which is Unproved-to-the-one-side is practically Unproved-to-both-sides. The Jaina logician, however, answers that a disputant may be quite sure that the Hetu adduced by him is a valid one and yet may fail in supporting it by the Pramanas on account of his

forgetting the ways of supporting it etc., etc. In such a case the Hetu will be Unproved-to-the-Opponent. Again, a disputant may himself be not sure of the validity of his Hetu and yet may use it against the Opponent who may admit it. For example, a thinker of the Sankhya School may tell a Jaina, "Happiness etc., are unconscious; because they have origin like a pitcher." The Sankhya philosopher does not admit the origination of things while the Jaina does. In such a case, we have the Hetu which is Unproved-to-the-disputant. Hence there are fallacies which are Unproved-to-one-side.

THE SANCTITY OF THE SAMEDH SIKHAR.

ALMOST every Jaina is well aware of the Sanctity of the Samedh Sikhar. However, the following extracts taken from the Judgment of the Title Suit will be found interesting to our readers. While proceeding to discuss the right of constructing buildings on the hill the learned Sub-ordinate Judge of Ranchi begins with some preliminary remarks on the hallowed character of the Hill. He observes:—

"The Plaintiff's case is that the Jains in India, and the Digambari Jains in particular, firmly believe that the Hill Samedh Sikhar is "*anadi*" (eternal) and that all the 24 Tirthankaras in all past cycles did and in future cycles would attain moksha (salvation) from the said Hill but that it being unknown what particular spots thereof were and would be sanctified by their attainment of salvation in past and future cycles and also from what particular spots the countless other saints attained nirvan and what spots are specially sanctified therefore, the Hill in its entirety including every stone thereof is held sacred by and is an object of worship and adoration for all the Jains. The defendants in their written statements also state that the Pareshnath Hill is sacred to the entire Jain community and aver that they believe that the Swetambari Jains adore the Hill more than any other sect. Thus it is evident that both the sects of Jains are vying with each other in their faith in the sanctity of the Hill. In Encyclopædia of Religion and Ethics, Volume 9, page 635 (edition of 1917),

it is written about the Hill as follows :—" It takes its name from Pareshnath the 23rd Tirthankar and was doubtless, according to the custom of the Jaina, selected by them as one of their holy places on account of its isolated situation which commanded itself to the retiring habits of the sect, and the beauty of the scenery." In the "Travels of a Hindu" Volume I, (1869) at page 203 the Hill is described as follows :—" The space enclosed by walls of everlasting rocks with nothing above but the brave overhanging firmament and 'the majestic roof fretted with golden fire' is better calculated to inspire feelings of devotion than the proudest temple that was ever dedicated to the worship of the Almighty and to uplift the mind from nature up to nature's God." The book "Chota Nagpur" (1903) of Bradley Birt is also eloquent in describing the glories of Samedh Sikhar. "Its name of the sacred Hill is well deserved. Nowhere could a more fitting home for the Gods be found (Page 137). . . . . They (Jains) are a people of strong imagination and the great silence and grandeur of the towering throne of their deities cannot fail to impress them after the noise of the crowded bazaars and busy cities whence they come. It is to their experience, unique and never to be forgotten, perhaps the only glimpse of the great outside world that they are ever destined to see (page 139). . . . . The wonderful sense of rest and peace that have fascinated the myriads of Jain pilgrims as they lingered at the foot of the hill seems to have settled over the glittering domes and pinnacles. (page 145.) The religion that made this its holiest spot and the home of its gods know how to appeal to the imagination of its followers. As the pilgrim from the plains surmounts the long flight of steps his mind cannot fail to be impressed by a sense of detachment from earth and earthly concerns. If there is any place of contemplation and inspiration, it is here on the top most step of the temple of Pareshnath with the world a distant vision far below (pages 150-151." The above sublime conception of the hill by the Jains finds distinct echoes in the several official letters and judicial pronouncements in the records and I do not think that any useful purpose will be served by dilating upon the same.

I should, however, refer to what the leading members of the Swetambari Jain sect said in the matter and what some of them say in the present case. The defendants' witness No. 1, Lakshmi Chand Shipani, said in his deposition in the Hunt case that the whole hill was sacred and worshipped as a pratishtaed object; and in the present case he says that every pebble of the Hill is sacred and adds :—" Sikharji is, according to us, the most meritorious of our Tirthas. It may be that it is laid down in our Shastras that pilgrimage to Samedh Sikhar exceeds in religious efficacy by one thousand times a pilgrimage to Nandeswar dveep. . . . To believe that in the present cycle 27,300 odd munis obtained moksha on the Paresh Nath Hill along with the twenty Tirthankars. We believe that if any Jatree makes " Darsan " of the Hill with purity of mind, thought and words, his soul does not descend or enter into hell or lower kingdom. . . . A Tirtha cannot be created by men, though any number of temples can be created by them. Only the places which are connected with the Kalyanaks of the Tirthankars become Tirthas. . . We bow down in veneration to the disputed Hill wherever we happen to catch a glimpse thereof, however distant that place may be from the same. Every morning we make Arati of the Hill and we do that at Madhuban.' The third witness for the defendants (who is defendant No. 4 in this case) states that every inch of the Hill is regarded as sacred, because the 20 Tirthankars obtained Moksha thereon. The depositions of Rai Badri Dass Bahadur (one of the most respectable and influential and perhaps the foremost of the Swetambari Jain of his time as given in previous cases) show that according to him every part and parcel of the Hill was sacred and holy and an object of worship and that Parashnath Pahad was a religious place and supreme Tirth of the Swetambari Jains. The evidence of Jaichand Joti, who is one of the Swetambari Gurus in the Hunt case is that the Jains regard and look upon the Paresh Nath Hill as sacred; that the whole Hill is regarded as holy an object of worship and adoration by them; that there is mention in the Shastras of the Hill; that the Shastras prescribe modes of worshipping the said Hill and that Jains when they first see the Hill bow down to it and offer scents Sandal, flowers &c.,

to the same . . . . Lastly, the memorial, of the year 1907 of the Swetambari Jain community in Bengal for themselves and as the expressly authorised mouthpiece of other Jains in different parts of India puts in a nutshell the essence of the Jain faith in regard to the Hill. It is alleged therein that the memorialists like the other members of the Jain community have always regarded the Pareshnath Hill as the one and most sacred place of worship; that every inch of this most holy Hill is regarded as sacred by the Jains owing to 20 out of 24 Thirthankars with their 1280 Ganadhars and innumerable saints having at intervals attained "Nirvan" on various parts of this Samedh Sikharji Hill; that the Hill is the holiest shrine of the Jains; that it is hallowed by many memories and has been the abode of Tirthankars, Ganadhars and innumerable canonised saints and has witnessed their emancipation and that every Jain feels that the Hill is dedicated to the Gods, forming a shrine as it does, that its atmosphere is a spiritual stimulus and that the soil is sacred. Thus it must be taken that the sanctity of the whole Hill is the accepted and firm faith of the Jains, based on Sastric texts, and that it is not a more sentiment with them but an abiding and glowing religious belief everlastingly nourished and cherished in their heart of hearts.

Now both parties accept that there are Sastric injunctions forbidding not only the commission of certain acts but also forbidding the approval of the commission of the same by others as well as the causing of the same by them on sacred places and far more on the most sacred Tirth Samedh Sikhar. The witnesses for the plaintiffs state in unequivocal terms that remaining day and night and building houses on Samedh Sikhar, preparing food and drink and partaking of the same, answering calls of nature and doing similar other acts thereon as strictly prohibited, as the same are "Asadhanas" or "Asatanas" according to the Jain Sastras and as owing to and by reason of the commission of such acts thereon, its sanctity is impaired. The evidence of the defence witnesses if read between the lines also leads the same way. The third witness for the defendants states that every one tries his best to avoid answering calls of nature on the Hill and their 7th witness, a rich but an old

person did not when he visited the hill eat or answer calls of nature thereon. Their Pandit witness (D. W. 5), also admits that the building of houses on the Hill will be an act of "*asatana*," provided it is not intended for religious purposes; that without necessity it is objectionable to keep servants and other persons on the Hill; that if one servant is necessary, then it will be an act of "asatana" to keep more than one and that for 10 or 15 koses the Tirth must be kept pure and no houses to be built. In paragraph 10 of his written statement, the deft. No. 1 states that the Jain tenets are not opposed to any building for human residence on the said Hill and that such building for human habitation is never considered sacrilegious, provided that the same are not unconnected with religious purposes including Dharmasalas, rest houses for pilgrims and the accommodation and residence of the Pujaris, guards, servants and others of the kind. The present suit has reference to the buildings of houses on the top and slopes of the Hill for the residence of Pujaris, guards and servants, the stationing of such men thereon and the erection of a gate or archway on the pilgrim road there and thus it has to be seen how far the alleged proviso set up by the defendants applies to the same. This leads me to scrutinise what the past practices of the Swetambaris were and what their practices have till recently been, and also how far the aforesaid proviso is compatible with their religious principles. The Swetambari book, Tirth Jatra Dig Darshan, Ex. 14 written by Swetambari Sadhu Muni Charitra Bijoy read with the evidence of the defendants' witness No. 7 shows that a place of pilgrimage like Samedh Sikhar is a means of salvation in as much as Tirthankars made "*Vihār*" there, stayed there and obtained moksha there by self realisation and also Munis and Mahatmas of holy character with sublime thoughts rendered the atmosphere immaculate by pure particles of matter emanating from them and that the atmosphere of purity pervading the place is polluted by persons of impure and unholy thoughts. It cannot thus be seriously disputed that the building of houses on the hill for the accommodation and residence of Pujaris, sentries and servants, the posting of such persons thereon and the erection of a gate by the

road on the slope and the posting of sentries there will materially affect and impair the serenity, sublimity and sanctity of the Hill, —a state of affairs which no right-minded and religiously-disposed Jain will ever desire. * * *

"Thus it must be taken that the Hill still is, as it has from time immemorial been, the endowed property of the Jain deities thereon. The evidence, both oral and documentary, abundantly proves that the Jains of both sects have from time immemorial worshipped on the Hill and though the defendants want to say that the Digambari sect came to be formed after the Swetambari, there is authoritative pronouncement that the Digambars must have existed from long before the Swetambari sect was formed. In the Encyclopædia Britannica (Eleventh Edition) it is written at page 127 of volume XV "The Jains are divided into two great parties—the Digambars or Sky clad ones, and the Swetambars or the the white robed ones. The latter have only as yet been traced, and that doubtfully, as far back as the 5th century after Christ; the former are almost certainly the same as the Nigranthas, who are referred to in numerous passages of the Budhist Pali Pitakas and must therefore be at least as old as the 6th century B. C." I am, therefore, not prepared to accept defendants' version that the religious institution on the Hill is an exclusively Swetambari one but, on the contrary, am of opinion that it is a Jain institution of the Tirthankars of both the sects of Jains. I find, therefore, that the Hill is the endowed or debuttar property of the Jain deities thereon and that both the Digambaris and the Swetambaris have every right to see that the said Hill, their most sacred Tirtha be kept immaculate and not defiled or desecrated. I have found above that to build houses, to station Pujaris, sentries and servants on the Hill and to place sentries at any gate erected on the pilgrim road leading to the top of the Hill are not only not permissible by the Sastric tenets of the Jains but also that the same acts are against their established usage or practice prevailing from time immemorial.

THE PRIEST AND THE PEACOCK.

(This is a story taken from "Narivirutlam" which is a reputed Tamil work of the famous Jaina classic author, Tiruthakkadevar.)

ஒக்கத்தான் மதிய முட்டு முருதவ னகரி முன்னே
யாக்கயைா லழகி தாயோர் பொன்மயி லாடக் கண்டு
தோக்கையைப் பற்ற லோடுந் தொட்டவன் காய நூக்கிக்
காக்கையாப் பறந்தே யோடக் கவர்ந்தங்கை சோர்ந்து விட்டான்.

Once a Jaina layman caused a beautiful temple to be built and performed the *Pratishta* (consecration) ceremony in all devotion, joy and grandeur, when an image of *Lord Jineshwara* was installed in the centre of the temple. The devotee was a merchant prince and had enormous wealth; but before he made proper arrangements for the daily puja he died.

In his next birth this rich devotee was born as a deva on account of his *punya* resulting from his having built a *Jina Chaityalaya* in his previous existence. But very soon he realised through *Avadhi Jnana* that he had not provided for the most important function in his temple *viz.*, the daily puja to the image. Thereupon he put on the shape of a golden peacock and visited the temple and danced before the *Dwajasthamba* with great agility and joy. His feelings of intense devotion and ecstasy knew no bounds. Then he let fall two of his golden feathers hoping that the sale proceeds thereof might meet the expenses of that day's puja. Soon the peacock took to its wings and flew up to the sky. Thereafter the golden bird used to visit the temple every morning and drop two of its precious feathers.

The priest of the temple used to sell the two feathers and get the necessary things for the puja. Thus the puja was being performed regularly and the priest also was leading a comfortable life. But one day he argued within himself, "This peacock is dropping only two feathers everyday, but if I should catch hold of the bird one day and pluck off all the feathers together, I can become very wealthy at one stroke."

Accordingly he resolved to carry out his fond scheme on the next morning. Thus as soon as the peacock arrived the next day, he ran up to it with avaricious haste and got hold of the feathers. Thereupon the peacock which was a deva in reality took to its wings and flew up. But the evil-minded priest would not let go the feathers. Therefore the bird flew away with the priest dangling underneath. But very soon the peacock changed itself into a crow and the priest got terrified and released his hold with the result that he fell down heavily and died.

The moral significance of the story is not far to seek. That love of gold begets avarice, that avarice blinds moral sensibility and that finally tends to the moral ruin of a soul are some of the moral precepts that it suggest themselves to one who reads this story of the Priest and the Peacock.

—" *A lover of Stories.*"

NEW THEORY OF THE SUN'S MOTION.

' *By a Scientific Correspondent.*"

SOME interesting speculations have just arisen regarding the motion of the sun in space.

That the sun has any motion in space at all must appear surprising to many people, but such is the case, and there is a generally recognised estimate among astronomers that its extent is about a million miles a day.

The earth, of course, goes along with its primary, and so, also, do Jupiter, Saturn, Mars, and the rest of the planets, as well as practically all the comets which we see in our skies, and certainly all the streams of meteors which occasionally favour us with a picturesque shower of shooting stars.

Towards Lyra.

All these features of the solar system are supposed to be moving to a point in the heavens which is indicated by the

constellation Lyra, whose principal star, Vega, is such a conspicuous object in the north-east during the spring months.

The new speculations which have been brought forward are strikingly contrasted, in that while one of them is that the conditions relating to the other are such that we are unable to detect our real (as opposed to relative) motion through it, another is that the standard for stellar movements is supplied by a cloud or screen of stationary matter.

The Director of the Canadian Dominion Observatory has made a series of skilful measures which show that the parts of this screen are all at rest with respect to the stars generally, in that our movement relatively to any part of it is the same as our movement relatively to the average of the stars.

Important Results.

This latter is a decidedly fascinating speculation. It may lead to very important results in regard to the whole profound problem of stellar motions.

For here we have a new standard by which our own sun and the other suns (for the stars are suns) can have their movements shown to a nicety; not their merely relative movements, but their actual ones.

At least, this new theory amounts to so much. That, indeed, will be an advance on the present position, which is one full of unreliability when the actual movement of the solar system and the stars are considered. To be able accurately to determine the actual motions of the stellar bodies individually instead of *en masse* relatively with a stationary screen or cloud as a standard is indeed a "consummation devoutly to be wished."

In the case of our own particular star, the sun, one can foresee the possibility of the computation of its orbit in space and visions of the old idea of a magnificent central sun are revived."

NOTE.—The above cutting from "The Sunday Times" (23-12-1923) London, was kindly sent to us by Mr. Herbert Warren. Ed. J. G.

GLEANINGS.

The Increase of the Human Race.

The London correspondent of the *Natal Advertiser* writes on August 7;—

The standing room on the earth will be full up in another 10 centuries if the human race goes on increasing at its present rate. Our own grandchildren will starve on the earth which won't be able to feed them. The coloured race will oust the white. These startling statements were made by Professor J. W. Gregory, President of the Geography Section, at the meeting of the British Association at Toronto. At the present rate of growth of the population, he calculated that 6,000,000,000 people, which is the most the world could feed, would be in existence in 120 years. The struggle for expansion which was the ultimate motive of the World War of 1914-1918, might develop into a struggle for existence between the white and the coloured races. The problem of the present century was the problem of the colour line. Prof. Gregory drew attention to the decadence of the Portuguese nation since the 16th century by dilution with Negro blood, and asked: "Has Europe been led into the same disastrous error? Will the African troops in France have a demoralising effect like that which slaves carried into Italy during the decline of the Roman Empire?' When white enterprise had subdued the land, built railways and utilised the rivers, the coloured would oust the whites from all but a few posts requiring experts, but mankind might be expected to benefit from a fusion of all the races. If, however, absorption was rejected and segregation was impracticable, some solution to the problem might be reached by the process of drift.

—*Indian Opinion.*

Mrs. Sarojini Devi's Letter to Mahatmaji.

"You would laugh if you saw my luggage. I have arrived at a stage in my life and mind when I am dismayed by too many possessions; but Africa has added to them with both hands. I am devising means wereby to dispossess myself of most of them to advantage. Fortunately I have a large family clan! Seven

silver jewel boxes and not enough jewels to put into one! Seven silver purses and not enough money to fill one! Fine gorgeous sets of hair-brush and not enough hair left to brush, and O! such beautiful foreign silks which I cannot wear! Caskets of gold' silver, ivory, tortoise shell with scrolls full of praises of some imaginary lady whom I don't recognise, and so on and so forth,—about 175 presents and presentations and I a wandering singer! How you would laugh at the joyous irony of life. The one thing I am really in need of I could not get in the whole of the African continent—a pair of Indian shoes.

This is quite a frivolous letter but it is a wholesome reaction, though temporary, from the many South African politicians and the many addresses of high praise. I am taking refuge in light magazines and playing with blue-eyed babies on board.

My fellow travellers are friendly. It is my good fortune that I always find friendliness everywhere, even while some of the more rabid Anti-Asiatics were bitterly attacking me politically, they were most friendly personally! Some people ask such funny questions like a young American in a train who quite seriously asked me in the course of conversation if *after all* Gandhi was not verily a patriot at heart. I nearly collapsed on my seat."

—*Young India.*

Two Centenarian's Precepts.

RULES FOR LONG LIFE.

1. Eat hardly any meat.
2. Drink lots of milk; if it disagrees with you, drink more.
3. Take a ten or fifteen minutes' nap after luncheon and dinner.
4. Sleep ten hours.
5. Sleep outdoors when the weather permits.
6. Don't smoke.
7. Don't eat sweets.
8. Take no alcoholic or other stimulants.
9. Avoid the easy chair; absence of work is the first step to the grave.
10. Finally, just be natural; quit all foolishness.—*Women's Weekly.*

Mr. J. L. Jaini's Message to Jaina Young Men.

"Before you begin to serve the country, learn to serve your community, calmly study the present condition of your society, feel its pulse and find out its diseased spots by a careful diagnosis. Think of the community 2,500 years ago under the leadership of our Lord Mahavira and think of it now. Alas! what difference you find! The one homegenous community of our last Lord is universally split up into numerous sects or sub-sects fighting with each other.

"It is a herculian task to re-unite this divided community and to remove the unhealthy moss of our useless traditions by which the average Jaina swears, for which he is ready to become a martyr. In a word this worship of the mere shell, puts a heavy discount on the kernel. By neglecting our true religion, we are heaping by our omissions and commissions, wrongs against ourselves, our community, our country and against all humanity and sub-humanity. The light of Jainism is for all. Our Tirthankaras taught the same Truth, in the same spirit and tone, to friend and foe alike. What right do we poor, ignorant, deluded sinners have to hide this light, or profess it only as being born in a line of the real Jainas of old? Jainism is the purest white of maximum optimism. Its conception of time, even, Vyavahara (or practical) Kala, is full of happiness. Out of a cycle of 20 crore Sagaras only a small period of 84,000 years is the period of Pain (Dukhama): the rest is almost all happiness (Sukhma). Its idea of Nirvana is as glorious, as it is optimistic. Are there not Infinite souls in that Eighth land of Liberation? I guess that the poverty and misery, sadness and pessimism of Jainas is self-created, or imagined. See Jainism and the sorrow will go. But you have to see Jainism and not the mangled travesty of it, even though it be labelled by well-meaning but misguided deluded Babus, Pandits or Leaders. Beware of Imitations, and then only the pure pearls of true belief, knowledge and action shall shine and shimmer in your souls."—*The Jaina Hostel Magazine.*

Congress of Philosophy at Naples.

The only person to speak on Indian philosophy, with the exception of Professor Dasgupta, was Professor Helmuth von

Glasenapp of Berlin who spoke on the philosophy of the Jains and its relations to the Metaphysics of other Indian systems of thought. Dr. Glasenapp who occasionally contributes to this paper, is well known to Sanskritists by his two publications on Jainism, his book on Hinduism and his book on system of Madhva, a system which has hardly been touched either in India or in Europe in modern times. He is a very keen scholar of Sanskrit and is one of the leading figures of the new generation of Sanskritists of Europe. He dealt with some of the fundamental doctrines of Jaina thought, such as the distinctions of soul and non-soul the doctrine of karma, etc.—*The Modern Review.*

The Struggle of Races.

The Living Age writes :—

Basil Matthews's *Clash of Colour* is the latest statement of what promises to be the world problem of the present century. The author says that this is 'the supreme feature in the world landscape to-day, and lies right across the path of the onward track of mankind.' We in America are sufficiently impressed with its existence, and are dealing with some aspects of it rather ruthlessly in our immigration policy, but it looms large in France, in Russia, and largest of all in the British Empire. Of every seven people under the British flag six are colored. We live in an age of unprecedented white hegemony.

The figures are staggering. There are on the earth some fifty-three million square miles of habitable land surface. Of those miles forty-seven million are under white dominance—or nearly nine-tenths of the whole habitable area of the world Of the remaining six million square miles over four million square miles are ruled by the yellow races.

Is the unstable equilibrium—certainly unstable in its numerical relations - likely to be maintained? We have never thought out the issue; we still have vague ideas as to what constitute race. Our reactions to the subject are instinctive rather than rational. Mr. Matthews thinks the solution is to be found in cultivating the team spirit among the people of different races—presumably a sporting term for universal brotherhood; but whether this will

smooth over the coming conflicts induced by intenser economic as well as social and political competition remains to be seen.

—*The Modern Review.*

CORRESPONDENCE.

From the Jain Mitra Mandal, Dareeba Kalan, Delhi, dated 25th August 1924. To the President, the Reform Inquiry Committee, Simla :—

Sir,

The Jaina Mitra Mandal, Delhi, begs to respectfully submit that in view of the facts that Jainism is an ancient religion of India and that the Jains form the wealthiest and the most peace loving community in India are not adequately represented in the Central and Provincial Legislative Bodies and the various departments of Government, it is essentially necessary and proper that your Committee should take some evidence to represent their interests from a Jain's point of view.

We therefore take the liberty of submitting that the following gentlemen be examined by your Committee to represent the Jain stand-point with reference to the Reform Scheme :—

1. Rai Bahadur Jagmander Lal, M.A., M.R.A.S., Bar-at-law, Chief Justice and Law Member, *Indore.*

2. Champat Rai, Esq., Bar-at-law, *Hardoi.*

3. Ajit Prasada, Esq., M.A., LL.B., Vakil, High Court, Punjab and United Provinces and Reader, Delhi University, Delhi.

4. Lala Tek Chand, President Municipal Committee, Honorary Secretary, Sthanakvasi Jain Sabha, Punjab Jandiala Guru, *Amritsar.*

5. Rao Bahadur, A. B. Lathe, M.A., Vakil, High Court and Ex. Member of the Legislative Assembly, *Belgaum.*

The Mandal, in the end has every confidence that the Jains of India will not be deprived of their representation before Committee.

REPLY.

No. S. 1277, Public, Government of India, Home Department. To the Honorary Secretary, the Jain Mitra Mandal, Dareeba Kalan, Delhi, dated Simla, the 30th August 1924.

Sir,

In reply to your letter No. 2273, dated the 25th August 1924, I am directed to say that the Reforms Enquiry Committee will be glad to receive a memorandum of evidence from the Jain Mitra Mandal before they consider whether it will be necessary to hear any oral evidence. The terms of Reference to the Committee are contained in the Home Department resolution of the 20th June 1924, a copy of which is enclosed.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) H. TONKINSON,
Secretary, Reforms Enquiry Committee.

NOTES AND NEWS.

The Jains and the Legislatures in India.

Ever since the Reforms Act of 1919 there is an awakening in India that every community should assert itself lest its claims be overridden by the coming into power of other communities. Thus the Muhammadans have their rights safeguarded in as much as they have some specific number of seats *reserved* for them in the various legislative bodies. The Christians, the Anglo-Indians and the non-Brahmins have all got certain number of seats specially set apart for them. But unfortunately enough the Jains have not been enabled to send their own representatives to the Indian Legislatures.

The claims of the Jains are in no way less strong than those of the Christians or Mohammedans except in their numerical strength. But paradoxically enough this weakness in their claims *viz*, the smallness of numbers is itself a strong point on their behalf. Lord Acton was fond of emphasising that the real worth of the nation is to be measured by the amount of freedom that is enjoyed by the minority. Edmund Burke used to harp upon the same theme in his own times. Thus as an "Important minority" in the Indian nation it is absolutely necessary that they must be adequately represented in the Legislatures.

Now let us examine their claim that they form an "*important* minority." (1) First and foremost they are a distinct and indigenous community existing from time immemorial. The most ancient records in India such as Rig Veda and others have clear references to the existence and influence of the Jains and their sublime philosophy. As is wrongly stated sometimes Jainism is neither an offshoot of Hinduism nor of Buddhism nor of any other system of thought. It is an independent system existing from very remote times. Its philosophy and ethics, its metaphysics and religion are quite distinct from the various other systems in India. They have their own laws which unfortunately have not been as widely recognised as they ought to be. However there are efforts here and there on the part of the Jains to assert their own laws in civil suits.

(2) Ever since its existence in remote times Jainism was wielding enormous influence over the national life of India for several centuries together. The first monarch about whom anything substantial is known in Indian History, Srenika Bimbisara (C. 530, B. C.) was himself a convert to Jainism and an ardent disciple of Lord Mahavira, the last of the 24 Tirthankaras of the Jains. Since then, hundreds of Jaina dynasties have flourished in various parts of India at various periods. Even till very recently there were Jaina principalities in South India, the scions of whose families are recepients of political pensions even to-day.

(3) Their contribution to Indian Literature has been very great, unique, and unequalled. All the beauty and bulk, excellence and worth, permanence and value of the Tamil literature is entirely due to Jaina contribution. The greatest masterpieces and valuable works in Canarese are but the productions of the Jaina mind. Not a little of the Gujarati literature is due to Jaina intellect. Their contribution to Sanskrit and Prakrit is second to none. The various other literatures in India boast of the productions of the Jaina Thinkers as their best masterpieces.

(4) From the very early days of Indian History they have been serving as an antidote to and corrective of many of the Brahmanical doctrines pertaining to Religion and morals. Without much exaggeration it may be said that the sweet simplicity of the Brahmin's life at present is mainly due to Jaina influence, for in the Vedic period Brahmins had a special partiality for meat and drink. This practice they retained even down to the medieval period of Indian History as is very well evidenced by many of the Sanskrit dramas for example, Bhavabuti's *Uttara Rama Charita.* Having had its origin from opposition to Vedic sacrifice, Jainism has been more than Bhuddhism, the means of instilling into the minds of the people, the truths of the unity of the organic world and the sanctity of life in general. Not a little of the valuable possession of

India in the form of Art and Philosophy, Culture and Civilisation, is due to the contribution of the Jains. The Jains in Ancient India were more conscious of their mission in life and duty to mankind. They worked their way to the courts of kings; they secured all the available resources of the land and used them for the elevation of their mother country. Their activities were not confined to the courts of kings; they carried learning and the consequent peace and happiness to the humblest huts of the land. From the prince to the peasant everybody was appealed to by the Jaina teachers. Through their powerful religio-social organisation by their monastic order they were able to achieve all this. Unlike the Buddhists who had not the genius to understand the heart of India and thus brought on exile on themselves, the Jains understood the true genius of the nation. It is because of this inner secret that it exists as an independent religious sect in spite of the many destructive upheavals of Hindu revivalism.

(5) Now having had a peep into what the Jains were in ancient days and what were their contribution to Indian Culture and Civilisation, let us see their present status. The Jains to-day form one of the richest communities in India and Lord Curzon has accredited them with the manipulation of half the mercantile wealth of India. The wealth of the Jaina has become proverbial in India. The fact that Sir Seth Hukumchand of Indore gave a hundred lacks as a war loan to the British Government speaks volumes at once of the Jaina opulence and loyalty.

Now is it not necessary that such an independent, time honoured, influential and wealthy community like the Jains should have special representation in the legislative bodies of the Government. It is indeed highly regrettable that they have no reserved seats for them. But in the words of Edmund Burke, "Nothing is a due and adequate representation of a state, that does not represent its *ability* as well as its *property*. But as property is sluggish, inert, and timid it never can be safe from the invarious of ability, unless it be, out of all proportion, predominant in the representation."

In conclusion we venture to suggest that the non-representation of the Jains in the legislatures is a serious defect in the constitution which we hope will be soon rectified. Otherwise the individuality of the Jaina community may tend to wane which will be a sure loss to the Indian nation.

It is for the Jains to realise that their claims are second to none and that it is absolutely necessary that they must have adequate representation in the legislatures. But they seem to be politically dumb-struck. This absolute lack of self-confidence and self-assertion is highly deplorable. The powers that be have already recognised the special rights of the Muhammadans, Christians and Sikhs. "Ask and it shall be given; knock and it

shall be opened" is a saying evidently unknown to the Jains." But fortunately it is not too late to mend. The Jains must realise the critical situation in which they live at present and must represent their grievances at once to the Reform Enquiry Committee at Simla.

Sri Jinakanchi Mutt.

We are very glad to note that M.R.Ry. Ahalur Chakravarti Sastriar Avergal has been unanimously chosen as the proper person to be the high priest of the Jains of the Tamil country. It is a happy sign fortelling a good future for the Tamil Jains that such a pious and learned scholar should become the head of the community.

Even while he was a house-holder, it is said that he was observing all the strict rules of an Yati. Very interesting anecdotes are told about his life as a layman. It is said that once he was walking through his corn fields and there were many cows and bulls eating his rich crops. But he would not drive them and on being questioned he mildly said, "Let them eat as much as they require. Afterwards they will go away. Let us not disturb them." He was also conducting a free school in the Jain Temple in his village till the day of his accepting the pontificial chair on the 7th August 1924. The installation ceremony was performed by His Holiness the Lakshmisena Bhattarak of Kolhapur.

We hope that during the aegis of this new Bhattarak the temple will be finished at Chittamur and educational facilities for Jaina youngmen will be increased. May His Holiness *Swasti srimadabinava Lakshmisena Bhattaraka Swamigal* of Chittamur live long and may the Jaina Dharma flourish under his regime far and wide is our devout prayer.

A Conference of Religions at Wembley.

We are informed that there is to be a "Conference on some living religions within the Empire" between 22nd September and the 3rd October in connection with the *British Empire Exhibition* at Wembley. We are glad to say that our first editor, Justice J. L. Jaini, M.A., Bar-at-law will represent Jainism.

The Jains as a Separate Community.

To an interpellation No. 335, (550 Q) by Mr. K. Raghuchandra Ballala, M. L. C., in the Madras Legislative Council on 21-8-'24 as to whether the Government recognises the Jains as a separate community, the Government answered, "The Jains are recognised as a separate community."

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